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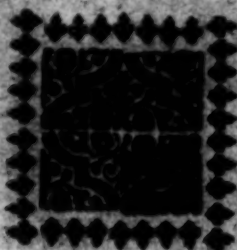
LETTER,

To the unknown

AUTHOR

O F

FVS POPVLI.



Printed in the Year, 1671.


To the friends of
the cause of
the poor

ALL THOSE
who are your friends
of the cause of your
religion on this
side of the world which
has been oppressed
by the power of the
rich and the
powerful on the
other side of the
world.



will find that the
cause of the poor
is the cause of the
rich and the
powerful on the
other side of the
world. which I pray
God may
bless well, and
prosperously.
Believe me, I am
at your service, and
at the disposal of
your service.

**A LETTER to the unknown
Author of Jus Populi.**

 In ignorance of your Name;
and the Place of your resi-
dence, forceth me on this pub-
lick Addressen, from which
I should have been otherwise
averse. For though faults committed be-
fore all, ought to be publickly reprov'd;
yet, I would willingly have used our Lon-
dons method, of telling my Brother in private, if
I have ought against him. But, since this
will find its way to you, better from the
Press then by any direction I could give it;
the charity I owe all Christians obligeth
me to use the freedom of representing some
things to you, which I pray God you may
receive well, and ponder seriously.

But on the way, I must tell you, I have
no quarrel at your person; neither do I so

much as know who you are; so that no particular consideration of your self draws this from me. Next, I must assure you I have no malice nor bitterness against the Way which you own: And though I confess, I am highly displeased with some of their Tenets, but more with their spirit and way of carrying on their Cause, yet may I be the sincerer I with any of them, fall on my own soul. Therefore, as both my temper and conscience barr all heat and violence from any way of signing differences. So in writing to you at this time, I desire your conviction, and not your confusion. Indeed, Sir, all the passion that your Book or such other discoveries of that spirit, affects me with, is grief and regret. Neither do I, so much as perceive within myself, any commotions of wrath and anger against you or your way; pity and compassion being truly the strain in which all my thoughts concerning you do run. God is witness, what groans and tears those furious and unchristian distempers that are raised among us, do draw daily from some of us, whom you are persecuting with

To much bitter (but I trust blind) zeal. Can
 any man, who is in any degree concerned
 for God's Glory or the advancement of true
 Religion, look on without the saddest heart
 in the World; when he sees the great de-
 signs of Godliness and Piety suffering so
 much; from some who pretend so highly,
 and yet are more concerned for a few incon-
 siderable and disputable Opinions, than for
 charity, meekness, peace, unity, and obedi-
 ence to Authority, and are at more pains
 to promote these particular niceties, than
 for carrying on the great Ends for which
 Christ died and rose again? Can it be de-
 nied, that there is a generation, who was
 once by appearance seriously minding their
 souls, but now the edge of their affections
 being taken off that noble exercise, is bent
 on foolish and unlearned questions which
 render strife, and the perverse disputings of
 men of corrupt mindes? When these ex-
 cellent lessons of charity, patience, humi-
 lity, meekness and true holiness are laid
 aside, how many are better pleased to hear
 the Bishops rail'd at, than to hear God
 magnified or CHRIST commended: And

how many ears do reach to hear the faults of
the times severely inveighed against, be-
fret when their own sores are in the least
touched. In a word, Religion is ruining
and CHRIST is again betrayed by some who
with *Judas* kiss him, and say, *Hail, Master*,
when they sell him for the gratifying of their
passions and humours. What a spirit of cen-
suring, traducing, bitter railing, rash judging,
angry fury, and forging and publishing of cal-
umnies and lies, is too legible among ma-
ny, who (perhaps) were they not strangely
mistuned, might mean well, and are honest
at bottom. But these things have dissolv-
ed the Ligaments and Bonds of CHRISTIAN
Body, and as in the natural Body, every
slackening of the Nerves, brings with it a
weakness over all the Members; So, the
bonds of peace and unity being thus untied,
we clearly see what draws on the decay
of Piety and true Religion among us.

These things affect serious beholders
with deep, as well as just regrets; So that
their souls having dwelt long with them
that hate peace, they are daily panting for
an escape from the contentions and confu-
sion

s ofions here below, unto those happy Regions
 but of peace and joy above, where even such as
 cannot be now tuned into harmony, shall ailing
 sing a constant and concordant Hallelujah.
 But next to those sweet hopes and desires,
 who would not, with *Firmin*, look out
 for a place in some wilderness, and a lodge of
 solitary men, that he might wander far
 off, and hasten his escape from the windy
 storm and tempest? Think not, Sir, that all
 this is the effect of my zeal for Episcopacy;
 No, no; it is the great Bishop of souls
 whom you are doing what in you lyes, to
 depose from His Government and King-
 dom, which is neither in meats nor drinks,
 neither in Episcopacy nor Presbytery, but
 in righteousness and peace, and joy in the
 holy Ghost.

I do indeed believe, that Episcopacy is
 not only in nothing contrary to the Word
 of God, but may prove, if well managed, a
 very proper mean for advancing all the ends
 of Religion: And that from the dayes of
 the Apostles, it was that form of Govern-
 ment under which the Church of God was
 planted in most places, and grew up every
 where,

where, during her best and purest times, and whatever abuses the succession of many Ages might have insensibly brought upon it, it is still of it self innocent; and hence it is that I give a cheerful obedience to the Laws that have established it. But, from this free Declaration you may see, I am no furious Zealot; for indeed it was never in my thoughts to advance the asserting of Episcopacy, to a divine right and absolute necessity; or to condemn such Churches where both the Civil and Ecclesiastical frame are cast in a different mould: Hence it is that I quarrel with none on this Head, unless it be to vindicate my own persuasion; which I am much deceived if I cannot do, notwithstanding of all I ever saw alledged on the contrary.

My expostulating with you shall be free both of railery and injury; though it I have intended either, you have laid your self open to great disadvantages. Indeed your Buffonery is both so dull and so little serious that I am ashamed of it: neither am I destitute of fancy, but that I could easily make your poor little flashes of a left-hand

needed with rebound on your self, so that you
 should be the object of all mens scorn.
 But believe me, I am in a more serious
 mood; neither shall I mingle in the levities
 of fancy with so grave a subject; and
 hold it below a man, and unworthy of a
 Christian, to rail: wherefore I shall in so
 sober sadness, lay before you a few serious
 truths. The first notice I had of your Book, was
 from some of your own Party, who notwithstanding
 of their great infirmities to
 the way of Presbytery and the Covenant,
 were highly dissatisfied with *Tha Popish*
 and confessed, they found it written in a
 strain so different from the meeknesse of
 Christ, that they thought it prejudged, rather
 then advanced, the Cause it seemed
 to defend. This put an edge upon my curi-
 osity, which is blunt enough for such
 Pieces: I was indeed desirous to see a Book
 which had a part of one of the blessings of
 the Gospel, *since all men* (even of all per-
 swasions) *spoke evil of it.* I had occasion
 also to meet with some good Ministers of
 that Perswasion, who in sad language de-
 clared

clared to me their dislike of your Book, of
and told me, they knew not one of all their
Brethren who had not the same sense of it.
This made me wonder what a work that
could be, which was so severely condemned
even by these who might justly be suspected
of partiality in your favours: At length Bu-
lnot hold of the Book it self, which did
fully justify all their censures; So that
often since I first saw it, I have been forced
to reflect with much sorrow on the sad
estate of the Church of God among us, when
such stuff shall be so confidently
vented.

And first, that humour of scurrilous rail-
lery, which appears in every Page, especial-
ly in your foolish Postscript, is so unseemly,
that I wonder how, though you want pru-
dence, you should be so void of gravity.
Truly, Sir, such language may do tolerably
upon a Stage; but certainly, it becomes
Church-man (and such you are said to be)
very ill, when he is treating about so
serious purposes. Is this the method of
for the Prophets, of CHA: 1 or his Apo-
stles? Whom of all the approved Writers

of the Church in any age, finde you handling grave matters in Burlesque: Hath this way any thing in it that is decent or composed? Oh Sir, consider how much intemperance your ill-managed Zeal hath cost you, that you may be ashamed of it. But that you think not I esteem your raillery to be sharp, I must tell you, it is the worst of any I ever met with, being without either edge or point, and made up of some flat dull reflections, which any who would give way to so much feminine passion, might have said with a thousand-fold more of life, and in far better language. If I designed your infamy, I could here set down so much proof for what I have alledged, that I am sure even your self would blush at it, for every Page is full of those instances. But my desire to you, and for you to God, is, that you may in cold blood reflect on that writing, which if you do with serious and humble, and not with a self-justifying and Pharisaical temper, I doubt not but your thoughts of it will be so full of shame and remorse, that you will need rather lenitives to allay, then incentives to provoke,

provoke your further resentments. Besides
 Sir, no man loves to raise in a puddle no
 dwell in a house: therefore, I am not able
 to smother the great aversion I have from
 such stuff, so far as to spend the time and
 pains were necessary for pumping up of
 that puerile matter. I think it too much
 that I read it once in your Book, and so am
 in no inclination to write out any of these
 unhandsome and ill-said passages.

But this leads me to another reflection
 near of kin to the former, upon the bitter and
 un-exempl'd railing with which you have
 stuffed your Book. This contradicts the law
 of nature, and civilities of mankind, as well
 as the rules of the Scriptures, wherein we
 are taught *to speak evil of no man, not to be
 angry, but gentle, and not so much as to ven-
 der railing for railing, but contrary ways
 blessing, seeing we are called to inherit a bless-
 ing.* And truly, to fall on the person
 defaming of an Antagonist, is a course
 foolish as impious: for, what though your
 opposit were as bad as you call him, does
 that prejudice our Cause, or advance your
 own? On the contrary, the wiser of man

kind; when they find the Advocats of a
 Party falling on such methods, from that
 very thing, are apt to suspect the weakness
 of the Cause, since such as defend it are dr-
 own to those unhandſome ſuits. Neither are
 all the ſtories men vent of their Antagoniſts
 to be believed by any living, ſince all the
 World think, they are bound to look on
 them but as the blaſts of paſſion, which as
 it is ever credulous, ſo is often fraudulent;
 and therefore never to be credited in ear-
 neſt. Sir, I cannot look on your Book with-
 out wondering, how your pen could ſerve
 you in this office. And let me ſpeak home to your con-
 ſcience, and charge you, as before that
 great God, who ſhall one day judge the ſecrets
 of all hearts, to conſider what ſpirit acted
 in you, when you wrote this Book. Were
 you then in a ſerious and humble temper?
 Were you depending upon God for direc-
 tion, and adhering to him in the exerciſes of
 Faith and Love? And did you ſincerely de-
 ſign his Glory, with the good of your Coun-
 try-men? or, were you not driven by an
 inward tide of bitter paſſions? Found you
 not

not the distempers of rage and anger eating
up your breast; and did you not give way
to all the blasts of your spleen, and the over-
flowings of your gall? Alas, Sir, if I was
ashamed at your railery, I am grieved
for your scolding; which discovers your
temper to be far enough from *Christ*.
who when he was reviled, reviled not again;
but bore all the injuries and affronts men
could put on him, without opening his
mouth. Have you considered these words?
love your enemies; bless them that curse you;
do good to them that hate you, and pray for
them who despitefully use you and persecute
you; that you may be the children of your Fa-
ther which is in Heaven? But if you will
not learn Christianity from the Gospel,
could send you to the heathen Philoso-
phers to be taught Morality by them, who
have said that on this head, which shall
be up in judgement against you, if you repent
not.

And indeed you seem to affect an impar-
tiality in your scolding, that you may not
appear guilty of respect of persons. And it
like, you count it your glory, to despise

opinions and speak evil of dignities: though
Michael the Arch-angel durst not bring up a
railing accusation against the Devil. St. Paul
 confessed his mistake, when he had uttered
 railing words even against a mercenary and
 an unjust High-priest, and acknowledged
 it was written, *thou shalt not speak evil of the*
Ruler of thy people. But it must be confess'd,
 that your procedor hath nothing of that
 reserve in it; and I am afraid you think it a
 peece of noble Gallantry, to have railed at
 King, Parliament and Council: But, Sir,
have you so learned Christ? and is this your
 obedience to the fifth Command, when you
 expresse both how much your self disho-
 nours the Father of your Countrey, and
 how desirous you are to dethrone him out
 of the affections and esteem of his Subjects?
 For, our *Gracious Sovereign* (whom God
 long preserve to reign over us) he needs no
 vindications from the calumnies you asperse
 him with: since his clemency and gentle-
 nesse even to all his enemies, hath been the
 discourse and wonder of Christendom. And
 the favours he hath granted that Party
 which you seem to own, are so unparalleled,
 that

that your language of him is as full of ingratitude as of disloyalty. Yet, because you are not able to deny this, you betake yourself to a strange course of traducing his goodnesse, as well as accusing his justice, as if the former were designed for enslaving and abusing his Subjects. And this imputation you divide betwixt his Majesty and his most honourable Privy Council: using all the arts your Politick and Rhetoric can furnish you with, to hinder his Subjects from enjoying the happy quiet they may have under his Government. Pray, Sir, is this the language of a Minister of the Gospel and a Peace-maker? or, is it not the stile of an Incendiary? What! and hath not all the blood we have seen shed in Britain quenched your thirst? are you not satisfied that our fields were covered with the Bodies of the slain, and our scaffolds smoaked so long with the blood of Prisoners, that one King was murdered, another banished for so many years, and that our Countrey was over-run and sore oppressed and is not all this enough for your zeal? or, do you long to see the same tragedies re-acted: and would

againe blow up the people's conscience
 I say, in this be your designe (and I
 can scarce believe what other construction
 your Book will admit of) but let me tell you
 truly, I must insist upon you as an Agent of
 all your said Sermons of *Dei iudicio*
 I am sure, that should have contrived
 more mischief then this could have done
 But in blushing of it, you have gone
 foolishly on, that is, that you, non
 this non earthly things are like to follow
 on what you have done formerly, you
 are as if you were the wisdom of the Sermons
 of the innocents of the *Dei iudicio*
 But after your great signing of the
 Council, the Bishops and the Clergy
 the objects of your fury and indignation
 Truly, beyond Challenge of their
 should appear, that they had blasphemed
 could be destroyed in a moment
 church, over the whole Religion, persecuted
 Saints, and the like: and that they were
 filthy and offensive to the world, and
 company of profane, ignorant, and
 wretches. Which is not more than what
 do to them, and therefore
 in *Fathers nakedness*

in a grave mood you advise this hanging
 them up before the Sun; for the expiation
 of the sins and guilt of *Swedenborg*. But, thank
 be to God, though he be bad enough, we
 are not so bad as you represent him. I re-
 flect; there are many things among us
 of joyne; and we are far from the primitive
 and apostolical Purity, so that there
 too, just grounds for very much sorrow,
 any who shall ponder matters seriously.
 But all this will not justify your misde-
 meanor, whereby what you say of us, seems
 design'd in infamy, and not our reformation.
 But, good Sir, could you shake your
 head at our being immoderate here, I should
 tell you, what there hath been no Age
 Society of men, who might be charged
 with very grosse imputations; and were
 as unbridled in any humors as you are,
 could here reprimand so sadly. But,
 mention not these things as one
 mourns for them; and wishes to see
 corrected; but as one who smiles over them
 and glories because of them; beware the
 force of the curse of *Canaan*, since you
 guilty of the crime of *Ham*, who discover
 his Fathers nakedness.

But your reproaches are as unjust as cruel;
 for we want not men among us, of whom
 we may glory, who may be upon all ac-
 counts compared (to say no more) with
 any of the other persuasion. It be a fool
 to glorying thus; you have compelled me
 to it, and I speak nothing but what is
 now extant, who are but so far indifferent
 as to be ingenuities. But alas! whether
 will your malice drive you? And whence is
 that you give so loose reins to your irre-
 gular passions? I am too much that for a
 course of many years; all who owned the
 episcopal: Persuasion were cruelly tossed
 and persecuted. Is it not enough that we
 are misrepresented at home being traduced
 and reviled by our ill-willers, whereby our
 people are provoked to contempt, abuse
 and separate from us? And can there be
 no measures nor bounds set to our perfec-
 tions from your tongues; but when you have
 done all you can against us at home, you
 will go among strangers to defame us? All
 shall answer, it is your Lord's pleasure.
 God knows how to vindicate the oppressed
 the enemy of his poor servants, and he will
 be reviled.

in due time clear up our righteousness
 which you study to overcloud. It is our part
 to bear the indignation, because we have sinned,
 and to wait patiently for the end of the
 Lord. But, we trust, he will in his good
 time discover your unjust malice, and
 sincerity. For my part, I must acknow-
 ledge my self as bad as you can either think
 or call me; yet, whatever be my faults
 before God, I write as one who hath obtain-
 ed grace in some measure, to be faithful
 to the Ministry wherein God hath put me,
 and therefore, I value not your reproaches
 except it be to pity your malice: and I
 very earnestly pray, that God may show
 what spirit you are of, and convince you
 your errors, which are indeed both many
 and grosse. Having given you thus far my free
 -of the fruit of your Book, and of the
 -ent which seems to have acted you, in
 contriving and composing it, my
 work shall be, to put you in minde of
 things that relate to the matter of it,
 chiefly of the whole design of it, which
 is to provoke the Subjects of Scotland to
 rebellion.

cession? And in order to this, you have
 framed a large System of Politicks, where-
 with it seems you are highly satisfied: But
 I shall not taverle into this intangled mat-
 ter, conceiving it a Theme without my
 sphere, and (with pardon be it spoken, with-
 out yours likewise) yet, your part in this
 was very easie; since you have done little,
 beside the putting of *Lex Rex* into another
 method; So that your Book deserves best
 the Title of *The second edition of Lex Rex,*
full of new errata and mistakes. But, I could
 easily cut off all that contexture of Policy,
 by two Positions, neither of them hard to
 be evinced. The first is, that by imme-
 morial possession, and a long tract both of
 Law and Practice, the King of *Scotland* is
 an absolute Sovereign, accountable only to
 God, and not to be controlled by the force
 of his Subjects: But more especially, that
 the Subjects of *Scotland* are bound to obey
 Laws enacted in Parliament, or at least, to
 submit to the enacted Mulets and Punish-
 ments. And though the first branch of this
 position, concerning the Kings Power, hath
 been called in question, yet you have the

honour to be the first who controvert the
 Authority of King and Parliament. But
 the perpetual practice of *Scotland* before
 the year, 1648. will easily determine
 what are not totally strangers to our Con-
 stitutions; that Laws agreed to by King and
 Parliament, are and must be of force, till re-
 pealed by the same Authority that enjoy-
 ed them. If this be true, then all your
 long winded Systems will vanish in
 Ideas, since we are not to examine what was
 the first use of Societies, Magistrates
 Kings; or what is the nature of the com-
 pact, betwixt a King and his Subjects. Ne-
 ther are we to be determined by the prece-
 dent of the Kings of *Judah*, *Israel*, or other
 Nations; our work being only to consider
 what is the right wherewith our King is
 now invested, and what is the obedience
 which we are engaged. And if it be true
 (as undoubtedly it will) that the Subjects
 of *Scotland* are obliged to obey, or suffer
 according to the Laws and Acts of Parli-
 ament, no shift will escape this, unless you
 prove such a Constitution simply unlawful
 and contrary to the expresse Law of God

which

which will be very hard to follow as long as
 you allow of no other Canon, then the
 Books of both Testaments. But, if such
 submission be contrary to the Law of God,
 then, it will not only be warrantable, but
 necessary for Subjects to defend themselves;
 and if so, they are self-murderers who fol-
 low willingly, when they are in any capacity
 to resist: but, I hope your zeal will not
 drive you so far as this goes. Alas! can
 there be no way for vindicating your Tene-
 rants, but that which must asperse all the glorious
 cloud of Witnesses, not only with too much
 calumnies, but with an impious and dege-
 nerated baseness of minde; since by your
 Doctrine, those on whom all the Ages of
 the Church have lookt as glorious Mar-
 tyrs, must now pass for ignominious self-
 murderers. But, I know, you hope to
 escape by the distinction of Religion, when
 it becomes a Land-fight and settled by
 Law, from what was before it was so estab-
 lish'd, and that in the former case, we may
 not ought to fight for it, though not in the
 latter. But, Sir, this runs contrary to what
 you alwayes maintain, that we must defend

without natural Rights, of which undoubtedly
 Religion is the first and chief. So that
 if your System of Policy hold good, even
 before Religion be established, it is one of
 the natural Rights of the Society, and
 therefore every Law that contradicts it
 to be rejected; as contrary to the nature
 and essential Liberties of the Subjects. But
 if our obligation to defend Religion by
 Arms, be only because it is a Land-right,
 then certainly, what flows from the Author-
 ity of King and Parliament, they being the
 only Subjects of the Legislative Power.
 And certainly, that they who have the
 Authority to make a Law, can also unmake
 and repeal it, so that after they have repea-
 led it, it is no more a Land-right, and
 therefore, according to your own conce-
 ssion, is not to be fought for. And thus
 You might have spared your pains in
 proving, that the King cannot oblige
 by his Laws, to break the Commandment
 of God. Our Sovereign hath his Power
 from God, and acknowledgeth himself
 to be under Him, and His Commands.
 That doctrine of hell, brought by us Ages
 ago, is now brought forth again.

Zedekiah, which pleads that we are bound
 to obey all Lawes, good or bad, just or un-
 just, even though their contradiction to the
 divine Law were not our and apparent, is de-
 servedly condemned as impious and athe-
 istical. But the inference you would draw
 from this, is only wrought by of your self; that
 because, when the Magistrate commands
 what is contrary to the Law of God, we
 are not bound to obey him, therefore when
 he punisheth contrary to that same Law,
 we are not bound to suffer. Indeed, such a
 Sophism might be excused in a Boy who is
 learning Logick, but is unpardonable in
 one who writes Booles, and pretends to
 teach the World. His Son, in the case of the
 Kings, by joyning what is contrary to the
 Law of God, the countermand from God
 is supposed to be clear; and so it is beyond
 doubt, we should obey God rather than
 man. But where are our sufferings counter-
 manded, though he punish unjustly? And
 besides, much less sufficeth to warrant a
 forbearance, wherein we are not only passive
 and do nothing, then will justify a positive
 acting a Son, when we suffer, we are only
 passive,

passive, but we cannot resist without being
 active: therefore, except our warrant for
 that be express, we must resolve on a plain
 forbearance. *I will therefore your politicks be further my*
chief design being to convince you that the
matters of Religion are not to be decided
by the sword. And next it is that your dis-
cover your spirit to be totally different from
one another and that you have not con-
sidered rightly the nature of the Christian
Religion, and of the Kingdom of God on earth,
when you think his servants should fight
for him. I know you will say, should any
thing be so dear as Religion, and should
we not hazard life and all, we have its de-
fence? But this, though it may be plausible
and taking with the vulgar, betrays your
ignorance visibly. For it seems you un-
derstand Religion can be endangered by the
opposition it meets with from the World.
No, no, Sir, Christ's Throne is never
seated, for he shall sit as his Father's right
hand, till all his enemies shall be made his
foot stool: All the hazard can be apprehen-
ded, is of our lives, fortunes and liberties
and

and if we had the courage to submit these
 to Gods Providence, we should see Ruffi-
 gion were so far from danger, by being ob-
 jected to persecution, that nothing did
 more secure nor advance it. The truth of
 the matter is, that we apprehend our own
 prejudice too sensibly, though the advan-
 tage our holy profession receives from pa-
 tient suffering be apparent. But upon this
 whole matter, I shall modestly suggest a
 few things.

The great design of the Gospel is, to
 elevate our mindes to a noble contempt of
 this World, with all its trifling pleasures
 and interests, and to a just dis-regard of
 our Bodies, as the depressing loads which
 hang about and bow down our mindes,
 that so, living like *Pilgrims on earth*, we
 may alwayes bend forward and move on-
 ward, little concerned in what indur-
 here below, having fixed our thoughts and
 affections on those things that are above.
 And it is by faith and patience that we must
 inherit the promises, for he that believeth
 must not make haste. Therefore, let us be
 taught to trust to our heavenly Father, his
 care

care in all our states; so we must cheerfully
acquiesce in his holy Will; how contrary
soever it appear, either to our carnal inter-
ests or humane reasonings, patiently wait-
ing for that issue of things, which his wise
Providence will bring forth in the fittest
time. Now, let all the World judge,
whether suffering or fighting agree best
with this temper and design. The har-
mony the one hath with it being evident,
whereas the other speaks out a forward and
impatient mind; so deeply concerned in
worldly losses and hazards, distrustful of
God's promises, and incapable to wait his
issue.

Again, for I will but name things, that
come from which carnal and corrupt na-
ture is most averse, and which cannot be
gone about without a great temper of mind,
and a high measure of the divine assistance,
as it is certainly the sublimer path, so is
more proper to convince the world that
such men are of God, when notwithstanding
of their power to secure themselves
from storms and fears, they bear patiently
the spoiling of their goods; neither are their

lines dear to them for the Name of Jesus.
 It must be confess'd, that this is a strong evi-
 dence to all who look on, that such pas-
 sions are not of this world, but of heaven,
 and that they are acted by some inward
 mighty Principle from above, which stifles
 all their resentments into that quiet and
 calm submission. But on the contrary, as
 when we are injured and suffer wrongfully,
 we break out into fighting and contesta-
 tion. Is not this to give way to the sway
 of passionate nature, and to follow the guide
 of the World? Such methods may well
 make others suspect, but will never force
 them to esteem either us or our Profes-
 sion. And you know, a wicked man may
 fight courageously for Cause, though he
 cannot suffer patiently, and therefore
 the one is from Nature, and the other
 of Grace. And thus it appears, that suf-
 fering brings glory to our Profession, where-
 as fighting and warring asperseth it with
 jealousies and reproaches.

Further, the method which agreeth best
 with the Practices and Precepts of our great
 Master, is certainly to be preferred by all
 his

his followers. *And he blessed those who should
 suffer for him; and he threatened such as should
 persecute them; and he blessed the peacemakers;
 saying, they shall be called the children of God: and
 there are the incendiaries who War pro-
 mouced happy. And whose children were
 he considered the benefactors of Rebellion;
 he, he that was who was a man there of
 rebellion. And certainly, such
 breath out war and cruelty; know not
 what spirit they are of; since all in the
 dispensation is gentle and peaceable; the
 Author is the God of peace; his Lord is
 the Prince of peace; it's Rule the Gospel
 is peace; it self consisting in righteousness, peace,
 and joy in the Holy Ghost. And all this
 was signally confirmed by the un-expect-
 ed sufferings of our meek and lowly
 Master, who refused the aid of the sword
 in attaining perfection on such as should be
 his; who in all these things are now
 wanted to be done by the Magistrate,
 whose only hands God hath deposited
 in. He witnessed that good confession
 before him; that Caesar needed appe-
 hend no hazard from his Kingdom;*

nor being of this world, was not to be sought
 for by his servants only. And it is strange
 that though the whole Gospel was filled
 with repeated blessings pronounced
 on those who suffered for his name, yet
 encouragement nor blessing reached upon
 such as fight with the carnal weapons.
 Neither is there any thing pretended for
 this beyond that our first Lord of
 Calvary said to his Disciples, when they
 should sell their coats and buy a sword: but
 certainly he had his Disciples, and after they
 were filled with the holy Ghost, and the
 blood of the material sword, either
 their Practices or Writings should have
 had some vestiges of that sense; and you
 know, neither can be alleged, nor need
 it be true, as he sometimes mistook his
 meaning, and showed him over his words, but
 his answer [or at least] respects their
 answer, for that cannot relate to the words
 which they answered him, since how could
 their words be enough for all the world?
 So that by that short answer, our Lord only
 broke off the purpose; it being equiva-
 lent to saying, I have said more than I
 should.

he, ſaw they miſunderſtood his former
 words of a ſword, which were only a gene-
 ral phraſe of an allur to them to do to ſe-
 ſion and hardſhip, I'd But, from all this it
 will eaſily appear, to one who examines the
 matter without prejudice, whether ſuffor-
 ing or fighting have the cleareſt ſhare of
 the meekneſs of Chriſt on them, and is
 to finally preſent Doctores which tends moſt
 to the recommending of the Chriſtian Re-
 ligion to all Princes and States, is to be pre-
 ferred to that which ſtill prepoſſeſſes the
 minds of all with the deepeſt prejudice
 againſt it, to ſay indeed, *Mahomet's* Adhoni
 incites with the fair hopes of great rewards
 to kill all who are not *Mahometans* and hath
 been propagated and maintained by the
 edge of the ſword, But, our holy Profeſ-
 ſion rejects all carnal weapons from its de-
 fence, and therefore, is not to be looked
 upon as a plea of contention, or an occaſion of
 warres, which ſince they ſpring from our
 luſts, cannot take their riſe from that which
 enjoyns the mortifying of them all, In-
 deed, Religion teacheth the duties both
 of obedience to Sovereigns, and of peace-
 ableneſſe

kindness towards fellow-subjects, so fully,
 that nothing can secure either the Autho-
 rity of Princes, or the Peace of Societies,
 so entirely, as the receiving, believing and
 practising of this heavenly Doctrine. And
 this alone, though it serve not to convince
 the world of its truth, yet may sufficiently
 secure them of its innocency, and that no
 bad consequences may be apprehended from
 it. But, indeed, the Doctrine of resist-
 ance will change its whole visage, so that
 this dayes star, whose aspects are benign
 and serene, will look like a fiery Comet,
 blazing Warres, and portending commo-
 tions and alterations of States. For, if
 this Principle be drunk up by the Christian
 Societies, they may for ever despair of
 peace, since it is not to be expected, that
 all can be of one mind in matters of
 Religion, and therefore, any side or par-
 ty which oppress, would undoubtedly raise
 our arms and rebellions, how soon they were
 in a capacity. And sure your friends would
 find it a hard pill to govern any State
 in the world, and this more especially if
 you keep up your old quarrels, not on-
 ly

ly at Toleration, but Moderation, And from this Principle, what peace were to be expected from Papists: Since their Religion being establish'd in the fullest form continued in a long course of possession so that it became a Land-right, and was more interwoven in our Laws, than any thing you can pretend to: But, none of all these hazards are to be apprehended, not feared, if the Doctrine of patient peaceable suffering were received; wherefore, it is certainly more for the interest of Mankind, and the peace of all Societies.

But, after I have gone this far with you, let me bespeak your looking back with a serious survey of these two different methods of advancing Religion, and comparing them in true ballances, you may see whither of them will preponderate: And if to all this, I should add the bad effects of War, especially of a civil one, I should have a large Theme: But our wounds are too fresh, and the Tragedies too recent in our memories to need any long excursions for making

of this. It were a long story to reckon
 up all the advantages that peace carries
 along with it for a religious life; even
 though its terms were very unequal; the
 quiet retirement it affords being none of
 the least of them. But, when a Land
 become the scene of War, all must
 forgo their peaceful solitude for a life of
 dissension and contention, engaging in nu-
 merous distractions, anxieties, sollicitudes,
 and daily hazards. Truly, Sir, what-
 ever attractions such things may have to
 an ambitious and daring mind that thirsts
 for Glory, I cannot see what should com-
 mend them to one who designs the good
 of Souls, or the advancement of the Gos-
 pel. Besides, in all such Wars, the suc-
 cess is at best doubtful; yea, the very
 army employed for managing of the ad-
 versed Cause, may in the end prove more
 tyrannical, then could have been appre-
 hended from those against whom they
 were engaged; which was our late case.

I will next attempt the convincing of
 you, by some instances from Scripture,
 that fighting is none of the methods ap-

proved on by God for advancing his cause
When the *Israelites* were in *Egypt*, they
were oppressed to the highest degree, both
in their Religion, Lives and Liberties, and
these lasted about an hundred years
least, since *Moses* was fourscore years
when he was sent to deliver them, and the
oppression was begun before he was born.
Neither were the *Israelites* contemptible
for strength, since six hundred thousand
fighting men, might attempt the conquest
of the whole earth: And *Pharaohs* title
over them was not so well founded as of
conquest. But, how comes it, that all the
while they were so ignorant of their nat-
ural rights, that they made no violent at-
tempts for their liberty, or the free exercise
of their Religion; since no doubt they had
a traditional Religion conveyed to them
with the Circumcision? And how comes
it, that *Moses* understood nothing of this
gallant doctrine: nor a hint of it appeared
either in his discourses to *Pharaoh*, or to
Israelites.
But the next instance shall be yet stron-
ger, when *Serubabaz* made *Israel* to sin.

sett

setting up the calves, discharging the Tribes
 to go to *Jerusalem*, and turning out the
 Priests and Levites out of their Cities:
 that was a time, if every way was for a *Reformation*,
 for Religion was to that
 people, not only a settled land-fight, but
 the very right and title they had to the
 availing and possessing of the land. And
 yet no attempts were made to redress this
 force. It is true, you may say the Tribes
 were too guilty of a defection, to be very
 active in a Reform. But is that was their
 duty, how comes it, since none were so
 zealous of the Law as to offer at it, that
 one of the Prophets (though they freely
 accused their defection) ever required them
 to fall to these popular courses, or to pull
 down the calves by force: for if that was
 the peoples duty, their silence had been sin-
 ful; and yet, neither *Ahijah* the *Shilonite*,
Moseah, *Amos*, *Micah*, or any other Prophet,
 taught this Doctrine. Yea, though *Achab*
 added the *Idolatry* of *Baal* to the sin of the
 calves, yet *Elijah* (though far enough from
 being over-indulgent to that wicked King)
 ever stirred up the people to arms. It is
 true,

true, himself once executed vengeance on
 the Priests of *Baal*, but he did that as a Pro-
 phet, it being ordinary in that dispensa-
 on, for acknowledged Prophets to act autho-
 ritatively, but he never sounded an alarm
 of War among the people, though there
 were divers thousands who never bowed
 their knee to *Baal*. Likewise in *Judah*
 though divers Kings set up groves and high
 places, and *Achaz* did totally destroy the
 Temple-worship, by removing the Altar
 from its place, so that the people were to
 sacrifice on the Altar, framed from the pattern
 of that of *Damascus*: and though *Manasse*
 defiled the whole Courts of the Lord's
 House with Idols, and set up an Idol
 in the Temple it self: to which Idolatry the
 also added the height of tyranny, *Jerusalem*
 swimming in Blood with *Manasse's* cru-
 elty: And who knows but that cruelty
 was exercised on those who would not
 comply with his Idolatry: Yet, it seems
 those men of *Judah* knew nothing of your
 generous politicks; Otherwise they had
 taken a shorter method for their redress,
 neither is this tameness ever charged on
 the

them by *Isaiah* or any other of the *Prophets*, is like warmth in the Cause of *God*. And if these of *Libani* revolted out of their zeal against *Sabaoth's* forsaking the *Lord God of his fathers*, and if that was justified and approved, it is strange, that during the reign of worse *Kings*, no others followed their example, and that none of the *Prophets* encouraged them to the like undertaking.

Truely, you must confesse these instances to be strong: for as in these cases the Apostacy from Religion was undoubtedly, so the peoples submission, with the silence of the *Prophets*, though they be negatives, yet do prove convincingly, that they were strangers to that doctrine, which you would draw from the Law and dictates of Nature. And all this will be the more binding, if it be considered, that in the dispensation of *Moses*, the use of the sword was more allowed then under the Gospel; they being warranted to invade the people of *Canaan*, and put them all to the edge of the sword, and these was suitable to that frame which consisted much in externals,

externals; and had annexed to it the promises of an earthly *Genoa*, with much prosperity and length of days in it. But under the Gospel we are called to bear the Crosse alwayes, but no where to draw the sword: therefore, if the use of that, in matters of Religion, was not allowable of old, it will be much lesse now. And I leave it with all free minds to consider, whether the instances I alledge make it not clearer, that at that time it was not allowed; then your little misblings at some disjointed places, do the contrary.

For, the first ages of the Church, you are forced to yeeld their unacquaintance with this doctrine, which yet hath Christs words about the sword been expounded by your glosse. A could not have escaped their knowledge: Neither will the distinction of Religions being so plain and right, serve the turn here: for besides what was already marked upon that head, after Christianity was settled by *Constantine*, *Fulian* aposturized Idolatry, and not only set up the Pagan

Worship

Worship again, but was using very poli-
 tick arts to root out the Gospel, and
 was beginning to persecute. At
 Constantinople and *Valens* established Arian-
 ism, and persecuted the Orthodox. Yet
 no Church-man ever animated the peo-
 ple to, or justified Insurrections. And
 will positively and upon all hazards as-
 sert this historical Point, that till the
 eleventh Century, that Pope Gregory
 the seventh swelled to the Antichristian
 height of usurping over Kings, the Do-
 ctrine of Subjects resisting their Sovereigns
 by force, upon pretence of Religion, was
 unheard of, in the Church of God: mark
 that I speak of the Doctrine, and not of
 some particular instances, since there are
 no crimes but some Christians have been
 guilty of them, but as these actions were
 not justified, so the Doctrine was not
 owned; therefore, the date of this Op-
 inion must be drawn from the ignorantest
 and worst of Ages, wherein Antichrist
 was rising to his Meridian, in the per-
 son of that Monster *Hildebrand*. And
 I the lessure of humour for such a
 tedious

tedious and unpleasing Task, I could easily demonstrate, that all the grounds on which either you, or others whose party you are, do go on this matter, are borrowed from these Writings which assert the Popes absolute, transcendent and temporal Dominion over all Princes and States. Yet, as bad as the Roman Church is, even this Doctrine was never agreed to in it, many of that Communion having directly appeared against it: And its chief Patrons were the *Canonists* of old and the *Jesuits* of late. For information in all this, if your curiosity reaches to such Writings, I refer you to the collection of the Pieces that pass in the Controversie, which are gathered together and published in many great Volumes by *Goldastus*; or to bring you nearer our own times, to the grounds on which the late League of *France* was framed and defended: read any of the Writings of the Spanish Divines that justified it, and it will appear, that all the grounds on which you walk, are borrowed and stolen from them. EVEN YOUR

And thus, if you be capable of conviction, I have said enough for your cure; but if you be past hope, I can add no more, but commit your recovery to the Great Physician of souls, in whose skillful hand no Patient can miscarry, and with whom, *what is impossible with men, is not only possible, but easy*; And indeed you need many prayers, for I must add this one severe word, that I do very much apprehend you are in the gall of bitterness, when you are capable of belching up such stuff. All this while, I have taken no notice of the matter on which you found all your tragical complaints and cruel insinuations, which you take for granted to be the Cause of God; where-
 in, if all along I have not contradicted you, it was that I might ruffle you as little as was possible, and so I might advance your cure with the less pain. But, I could blot much Paper on this head, for convincing you, that the matters which you so highly magnifie, are far from what you apprehend them to be, and that they have neither that truth nor

importance which you suppose to be in them. But I shall not adventure too far at once on your patience, which I fear is already over-spent; only ere we part I must take notice of the Postscript you have set down at the sag end of your Book; wherein you break out in the most unsampled peece of railing I ever met with; all your quarrel being because the *Archbishop of St. Andrews* said in a Sermon, that *the Subjects liues were more the Kings then their own*. I perceive there would be no holding of you, if you had real advantages, when you are so insolent without any: But, I shall say only one thing to convince you of the truth of that Position: When a Subject hath committed a crime that is capital, he hath no right to be the executioner of justice on himself, but certainly the King hath; and so *his life is more in the Kings power then in his own*. As for instance, though you be guilty of Rebellion and Treason, in as high a degree as your poor abilities can serve you to; yet I should be heartily sorry if your

your remorse for it carryed you so far, as to be a Fellow on your self, and turn your own Hangman; but it cannot be denied, if you were in the hands of Justice, your Sovereign should have very much reason for making you an example to all such desperate Incendiaries: But, I protest sincerely, I wish your repentance, and not your ruine.

I have not taken notice of a multitude of particular trips that met me as I run thorow your Book; but indeed, the total of it was so bad, that I choosed rather to examine it in bulk, then by retail: And now I leave you to better hands, wishing I had more reason to subscribe my self,

*Your assured Friend and
humble Servant.*

F I N I S.
